CONNECTICUT

EVANGELICAL MAGAZINE;

AND

RELIGIOUS INTELLIGENCER.

VOL. II.] JUNE, 1809. [NO. 6.

FOR THE CONNECTICUT MAGAZINE.

Memoirs of the Rev. Thomas Clap, President of Yale College, in New-Haven.

BIOGRAPHY is a species of history, peculiarly useful and interesting. We feel a strong desire to become acquainted with the characters of persons, who have been distinguished, in their day and place, as instruments of good to mankind. The eagerness of curiosity prompts us to seek the knowledge of such characters. This curiosity is common to man. Every class and description of readers are pleased to be introduced to an acquaintance with great and good men. A religious Magazine seems to be the proper vehicle to convey information concerning the lives of Christians, who have shone, with great lustre, in the Church of God. We ought to feel a peculiar satisfaction in reading the memoirs of such, in our own nation. The memory of the righteous is precious. It should be cherished with delight. We are fulfilling an important duty, when we endeavour to preserve it.

It is humbly conceived that it is no more than a piece of respect due to the memory of the Rev. Thomas Clap, president of Yale College, in New-Haven, to lay before the public, some brief sketches of his life and character. To those, who have done worthily, in exalted stations, a tribute of esteem and commendation should be given. The subject of these biographical sketches, was born June 26, 1703. His parentage was respectable. The place of his nativity was the town of SCITUATE, in the state of Massachusetts. His parents were Mr. Stephen and Mrs. Temperance Clap, who were reputable and pious members both of civil and

religious society. Discovering, in this their son, in very early youth, an uncommon taste for books and knowledge, they determined to allow him to follow his inclination in this respect, and to give him a liberal and public education. They had the pleasure to find in him a *genius* which could acquire knowlege with great facility. While at a grammar school, he excelled his school-fellows, in diligence in his studies of the latin and greek languages, and in the progress which he made. Harvard College was the public seminary of learning, to which he was sent to complete his education. During his collegiate life, he much distinguished himself, as a scholar, in the various branches of learning taught in the college. He applied himself to the course of studies pursued there with assiduous attention; and the author of nature had endowed him with talents to make uncommon progress. In the year 1722 he received his first degree, according to the usage of the New-England universities. He had now finished his collegiate education. His next object was to choose a profession in life, in which he might best answer the ends of his existence. He soon made up his mind to devote his time and talents to the *study of divinity*, that he might be qualified, by a knowlege of natural and revealed religion, to serve God in the work of the Evangelical ministry.

He had a hope that his heart was savingly acquainted with the truth as it is in Jesus. Otherwise he would not have resolved to enter on the holy ministry. For it was then the fixed and general opinion that none but the really pious, the *regenerated in heart* ought to preach the gospel of the Son of God, the divine Saviour. Happy is it that, in our churches, and among our ministers of the gospel, the same opinion continues. And may it continue in our land, and obtain in all parts of the Christian world, and among all communions of Christians, till the end of the world, the second coming of our Lord Jesus Christ to judge the quick and dead. It is essential to the flourishing of the gospel and its success, that its ministers be *pious*, *learned* and *orthodox*. The subject of these memoirs, in early life, was brought to make choice of religion, as the chief concern of men. We are not informed of the peculiar exercises of his mind in a state of conviction of sin, or of his views of divine things, when he hoped his heart was changed by divine grace. After the best examination of his views and feelings, he judged that he had grounds to hope that his nature was sanctified by the efficacious influence of the Holy Ghost, and his sins pardoned through the all atoning blood of the Redeemer of a perishing world. Not long after his being admitted, as a licentiate, to preach the gospel, he received an invitation from the town of Windham, in the state of Connecticut, to come and preach among them, in order to a settlement in the gospel ministry with them. Their church was now deprived of a pastor to break the bread of life to them, by the decease of the Rev. Mr. Whiting, who had been

long a faithful, laborious, and affectionate minister of Jesus Christ. He died greatly beloved by his people. They were, after hearing Mr. Clap, a suitable length of time, happily united in him; and accordingly he was solemnly set apart to the work of the gospel-ministry among them by the only scripture rule, *fasting, prayer and the laying on of the hands of the presbytery.* *Here*, in the first church and society of Windham, he laboured many years. He soon shone in the churches, as a bright luminary. His own people were affectionately attached to him. He was always judicious and edifying in his public ministerial performances. His diligence, zeal, and fidelity were remarkable. He delighted in teaching others. As a preacher he excelled in grave, solid, and useful discourses. His manner was solemn and impressive. His stlye was plain, not ornamented. He appeared in earnest, and to feel what he said. He was heard with pleasure on account of the importance of the matter delivered, rather than on account of beauty of style, or charms of language, or powers of rhetoric. It may justly be said of him, that he was *apt* to teach, both in public and private. He was *fourteen years* a labourer in this part of the vineyard of our common Lord. He married a daughter of his worthy predecessor, the Rev. Mr. Whiting. She was a very amiable woman; was singularly pious; was blessed by the God of nature with a happy temper of mind. She was very dear to her husband; and they lived together several years in the married state, most happily. But a consumptive complaint cut off her days, in the midst of life. She was torn from her husband, and two beloved daughters by the cold hand of death. He was greatly afflicted with, and deeply mourned her loss. In the *diary* which he kept, he speaks of his departed wife—his irreparable loss—and the sore affliction in the most tender language. He was a sincere mourner. But in his afflictions he fervently prays for patience, and Christian resignation. By his wife, he had two daughters that lived —*Mary* and *Temperance*. The former of whom married the late general Wooster of New-Haven, who was killed at Danbury, in the revolutionary war. The latter married the Rev. Timothy Pitkin of Farmington; she died in middle life, and left eight children. Her amiable and sweet natural temper—pleasing manners, and unaffected piety rendered her peculiarly dear to her husband. Both these women were respected and valued, by all their extensive acquaintance. Mrs. Wooster lived to advanced age and died in 1807. She lived much esteemed, and died greatly lamented.

The Rev. Mr. Clap's superior talents and science were generally acknowledged. And an all-wise providence designed him to move in a higher sphere. A vacancy in the presidency of Yale-College in New-Haven had now taken place. Its Trustees turned their eyes to him to fill it. They considered him as the proper and best qualified man to fill it. He was accordingly unanimously elected to that important office. To give up the

pastoral care of a beloved people, to remove to another part of the State, and to act in a different *calling*, as president and preceptor of an university were scenes deeply interesting. In his diary, he states the exercises of his mind on the occasion. He relates how he felt, when the news of his being elected, as president of the college, reached him, being officially communicated by one of the Board of Trustees. He tells us that he retired as soon as was practicable, and spread the case, in his private devotions, before a prayer-hearing God:—and said, "O my God, infinite in wisdom, and boundless in goodness, teach me my duty, in this great crisis."—Being satisfied of duty, he at length accepted of the office; was dismissed from his church and people, as their pastor—removed with his family to New-Haven—was inaugurated into office, in the usual form, and became the President of our College. In every station, he was faithful and laborious. Faithfulness and diligence indeed seem to be his characteristic virtues. He might always be safely trusted.

Nearly twenty-seven years he fulfilled the arduous duties of President of the College. He made it to be respected and to flourish. His heart was swallowed up in its good. Ardently did he love human literature and science. The whole strength of his great mind was employed to promote solid learning, and pure primitive Apostolic Christianity; and he performed such a multiplicity of services and labors, as almost surpass our belief. As a theologian he was eminent—as a philosopher and man of science he deservedly holds a high rank.

His scientific acquirements or literary character, may be summed up in the following manner. He was well versed in the three following languages, latin, greek, and hebrew; understood extensively geography; was accurate in chronology; was well acquainted with history, especially ecclesiastical history; deeply studied in scripture-prophecy; excelled in logical and metaphysical enquiries; he had read the Christian Father's with attention; well understood the several forms of church order and government; and most approved of the presbyterian and consociated method of ecclesiastical government and discipline, as most agreeable to the scripture plan. He diligently studied the holy scriptures, the fountain of heavenly wisdom. In them he was fully satisfied, that he found clearly taught, repeatedly taught, the glorious, sublime doctrines of grace; the docrines of the reformation; of our churches in New-England; contained in all the noted creeds of the Christian world. He was zealous in his attachment to the distinguishing doctrines of the gospel; was a fearless defender of them; was an able advocate for them; lived and died an unshaken friend to vital experimental religion, building all his hopes on the cross of a Redeemer.

Besides his eminence as a Christian divine, he was allowed to have a good acquaintance with *law*, the best writers on which he had consulted.

But his genius was naturally

fitted for mathematical and philosophical researches. He loved and delighted to study the sciences of astronomy, philosophy, and mathematics. And probably, few men, in his day, on this continent, had a better knowledge of them. He was a great astronomer, and delighted to survey the heavens, and travel among the stars. For almost twenty-seven years, he presided over taught, and adorned the college. We subjoin—he was a rare example of industry, and lost no time. Though slow and heavy in his constitutional make, he would accomplish more of difficult, arduous, and different business, than almost any other man. He performed the part of an universal insructor of the college. By his care and unwearied industry, he was principally the means of erecting several new buildings. He contributed largely of his own estate to relieve the necessities, and advance the good of the college. He had the solicitude of a father for the welfare of the students, and that they might be established in the true doctrines of religion. He was most of all engaged to promote the knowledge of these. He used often to say, "the public would take care of the interest of literature, but he was afraid they would not be equally attentive to the interest of religion." In every trust he was faithful: in every relation of husband, parent, or friend, conscientious and kind; steady in his temper, wise in planning, resolute in executing, patient under abuses, and remarkable for the command of his passions. He was a great and a good man. He publicly resigned the presidency of the college at the commencement in Sept. 10, 1766, and died the January following.

When he apprehended death to be near, he expressed an entire resignation to the will of God, and a firm unshaken hope of his good estate. He was perfectly calm and composed, and reconciled to dying. The king of terrors could not dismay him, or shake the foundation of his hope.—He trusted in the mercy of God, and merits of Christ. His eyes were closed in the slumbers of death; without a groan or struggle he fell asleep. When he died, our churches and the republic of letters sustained a great loss.—Blessed are the dead that die in the Lord. With what composure may the man, who has devoted his life to the service of God and his fellow-men, meet his destiny!

Letter from The World, to the Editor of the Connecticut Evangelical Magazine, &c.

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Rev. Sir,

MY character and principles are so well known to you, it will be unnecessary to enter into a lengthy detail of them. I shall therefore proceed to inform you, that I live in a town, which, with one or two towns adjoining, has experienced that fermentation commonly styled an awakening My business and connections have led me to be often conversant with that class of people, who, by way of distinction style themselves Christians; though

I always supposed that in this Christian land, all were Christians, except some few followers of Tom Payne, and a few other very bad men. In the year past, I have observed a very visible change in the conduct and appearance of these persons. Last summer I was very uneasy in their company. Their conversation was wholly on those subjects, which they (in their peculiar dialect,) style evangelical; such, as the great love of God in sending his Son to die for sinners—the holiness, purity, and excellence of the character, law and government of God—the wonderful love and condescension of Christ in undertaking the work of redemption—the sinfulness of man by nature, and the consequent necessity of being born again by the power of God's Spirit—the sublime pleasures of devotion, &c. These subjects were introduced not only into their visiting circles, but engrossed almost their whole attention, even in the pursuit of their common business; and rendered them in a great measure inattentive to those concerns which I consider the most important. Sometimes I attended the special meetings for prayer and devotion, where these people flocked in crouds. Their appearance here was altogether different from any thing I had ever seen. Their countenances were fixed in solemn attention; every thing was still and gloomy as the grave; in time of prayer they resembled a group of unanimated statues more than living bodies.

I told you these things were disagreeable to me; perhaps you will ask, Why? On several accounts. When they spoke on the subjects, I have mentioned, it was with such ardor and engagedness, so much warmth and emotion, that I was highly disgusted with it. I always thought religion a very good thing, but never wished to see people run crazy with it.

Another reason why I was uneasy in this company, was, I found it impossible to introduce my favorite topics of discourse. As often as I attempted this, the current of conversation was artfully diverted into another channel. Many instances of this I could give you; I shall mention two of them. One evening I mentioned the hardness of the times, the scarcity of money, and the difficulty of getting along in business. Mentor, one of those characters I have mentioned, immediately spoke to this purpose: It is a great satisfaction to the Christian that his treasures are not laid up on earth. Whatever changes may take place, he can reflect with composure, that all he holds dear is perfectly safe. Since, continued he, the Christian views himself a pilgrim and stranger in the world, he can be little concerned about these changes; nay, he views them as the effects of parental love, the wise and holy appointment of his heavenly parent, designed to wean his affections from earthly objects, and to inspire him with earnest longings after his father's house—after the full enjoyment of those permanent delights, which are subject to no change but a continual increase. Many observations of this kind were made, in which they all took a part. After a moment's

pause, I was about to resume the topic I had introduced, when Adolescens, who had hitherto said but little, observed, with regard to the enjoyments of this life, the poor are often destitute of them, for want of the means of attaining them; but with respect to spiritual blessings the case is very different; they are offered to every purchaser, or rather, to every beggar without money and without price: the poorer a man is, the more sure is he of succeeding. I sat silent and heard this discourse a few minutes, but as soon as decency permitted, retired, and left them to the conversation I found it impossible for me to enjoy or divert. A few evenings after, I happened in a company composed of young ladies, whose education had placed them on a level with each other, but something above the common class. A part of them were of that character I have mentioned, and a part of the opposite; nearly equally divided. After the usual salutations were over, and the company seated, Missella, a lady of great beauty, my particular favorite, took occasion to expatiate on the beauties of dress; which gave rise to a conversation of some length, in which the several ladies gave their opinions on the comparative beauties of the various colors commonly made use of in the female habit. I was delighted with the genius and taste, displayed on this occasion; and had the conversation continued in this strain, it would have amply compensated for the disappointment I had met with the former evening. But my satisfaction was soon damped, when Pulcheria, who wanted nothing but the decorations of art, to make her equal in appearance to Missella, gave her opinion in favour of white. So far was well; I always admired white. But why does Pulcheria admire it. Because, said she, it is an emblem of innocence and purity; it always reminds me of the representations given in scripture of the saints and angels in heaven; and it is chosen as the fittest representation of the perfect righteousness, of the Son of God. You will readily perceive, sir, the transition was easy to those Evangelical subjects I mentioned in the former part of my letter. The conversation was still pursued with animation, but by different persons from those who began it, and my favourite Missella was forced to the same alternative I had been forced to before.

All this I could have got along with very well, because when I was displeased with my company, I could withdraw and seek more agreeable. But there was another source of uneasiness arising from the reflections produced in my own mind, which I found it more difficult to get rid of. By observing the engagedness of those around me, I was compelled to reflect, if these things are necessary to constitute a person a Christian, I am not one. This conclusion I was very unwilling to adopt, but in spite of all my care to drown it, the reflection would return. I always thought, to pay every one their just dues—to do no injury to society, and to go to meeting on the Sabbath when I had no business of more importance, was religion e-

nough. True, I had read in the bible, that we must love God with all the heart, soul, mind and strength—that we must be fervent in spirit serving the Lord —and that for every *idle word*, we must give an account in the day of judgment. But I had also read in the writings of a great divine,* that *idle word* here means *malicious word*. Though I did not see his reason for this explanation, yet as he was a learned man, and had made the bible his particular study, I supposed he knew more than I did, and hence I concluded that the other texts I have mentioned could be explained in some such way. But still the reflection would return, these things may be necessary, to my no small uneasiness.

But, sir, the case is materially altered. I can now without any great uneasiness, frequent the company of Christians as they still call themselves; they do not appear like the same persons. True, I sometimes hear the same subjects introduced, but so seldom and coolly, I can very well put up with it. I can now easily introduce my own feelings and sentiments, and find that they run into them much more easily than I could formerly into theirs.

A short time since, I happened to pass an evening in the same company in which I had passed one so unpleasantly last summer. Here I heard scarcely a word on their Evangelical subjects: one spoke of his farm, another of his merchandize. I took the lead in almost every conversation, and since they paid so much deference to me, I could patiently hear now and then a tribute of respect to some popular preacher. Some have even gone so far, as to meet me at the whist table, and in the dancing assembly. The last time I saw Missella and Pulcheria, I could scarcely distinguish them, either by their dress, or conversation. Pulcheria seems to have forgotten the simple and expressive beauty of the white; the crimson, the yellow, the gaudy feather, and "the adorning of gold," have power to please.

I informed you, that my greatest uneasiness arose from the reflections of my own mind. I must now tell you, that here too is my greatest relief. I am now fully convinced of what I then wished to believe, that those who appeared so much engaged were in reality no better than myself; that the ardor and emotion which they manifested, were nothing but the enthusiastic sallies of a heated imagination; that many were moved entirely by fear, others by sympathy, and a few by baser motives; in fine, that they were all under a delusion. I can now go on in my old accustomed course unreproved by the greater engagedness of others, which I can assure you, has been a source of torment to me. I still see a few whose ardor is not yet abated, but these I consider as persons of a gloomy temper, slaves to superstition, and in a measure incapable of relishing the more sprightly pleasures of life. I assure you, sir, I shall not entirely give up these yet, but by every alluring charm en-

* Porteus' Lectures N.H. edition page 162.

deavor to emancipate and bring them to a relish for the true enjoyment of life, as far as they are capable of it.

I remain, Sir,
Yours, with respect,
THE WORLD.

MEMENTO :——Remember, Christians, you are a part of that city, which, being set on a hill, cannot be hid. If you walk worthy of your high vocation, you will indeed incur the hatred of the world ; but, at the same time, your conduct will be a continual reproof to them that are at ease. But if you grow lukewarm and indifferent, if you mingle with the world in its corrupt practices, you will not only wound your own soul, but lay a stumbling block in the way of others, and thus become guilty of the blood of souls.

Letter from a Disbeliever.

MR. EDITOR,

YOU and several others are issuing monthly Magazines with a primary design to support the Christian scriptures and doctrines, and to lead men to these for a hope of eternal happiness. Happiness of short duration is good, eternal happiness is better ; and there could not be a more powerful lure to make men follow you. Of your benevolent intentions I have no doubt ; of your wisdom I have many. Although I am one of your personal acquaintance, you do not now, nor ever will understand who I am. Actual conversation might embroil your mind or mine, therefore I have taken this way of addressing you. Many arguments have had weight in my view, but the following concluded me in my present sentiments : " If the scriptures are the infallible word of God, why did not his good providence give them to all mankind without leaving any to necessary unhappiness ? If they contain unerring truth and are perspicuously written, why do not all sects of Christians agree in their opinions ? That they do not you are sensible. And why are the Scriptures necessary for men ?" An answer to these questions will go far to convince one, who is now

A DISBELIEVER.

May 8, 1809.

Answer to a Disbeliever.

SIR,

SECRETING your name is no sufficient reason why I should not comply with your request. It is not the name of a man, but the power of reason, argument and evidence, which ought to distinguish between truth and error, when they walk promiscuously, blended in the field of enquiry. To resolve your doubts an answer must be given to three questions.

1. If the Scriptures are the unerring word of God and infallible truth, why did not his providence give them to all mankind, without leaving some to necessary unhappiness ?

2. If they contain unerring truth and are perspicuously written, why do not all Christians agree in their opinions ?

3. Why are the Scriptures necessary for men?

To answer these questions and do justice to the subject, would require a discussion far too voluminous for the publication to which they are addressed; still, a few remarks will be offered in this paper to obviate the first objection.

Remark, 1. Those, who think with you, generally maintain, that the light of nature or reason, unassisted by a revelation, is sufficient to direct men to their duty, and ultimately to the highest happiness their nature admits.

On this supposition, which it is presumed you will not deny, the universal Father hath not left any of mankind to a state necessarily unhappy, but hath given to all, sufficient evidence of truth to guide them to the best end. The writer waves any opinion of his own for the present, assuming the supposition, he presumes, in compliance with what you believe. If this belief be true, a partial distribution of revealed knowledge, in the several ages and parts of the world, hath not exposed any to a necessary and utter ruin. On these principles, all have had sufficient evidence of the truth to guide them to happiness, and supposing the scriptures to be infallible truth, the only consequence which follows is that God hath given to some better advantages for ultimately obtaining happiness than he hath bestowed on others. This remark was made to oppose the outcry made by many unbelievers against the goodness of God. They say, if the scriptures be his word he cruelly leaves to necessary destruction a great part of the human race, who have not, and could not enjoy them. Whereas on their principles, this is not the case. On their own principles the light of nature and reason are sufficient, in all respects, to guide men to the highest happiness, so that it is by a dereliction of a favorite sentiment of their own, that they criminate the Christian belief. With what propriety this is done, each reader may judge for himself. So far is the Creator and Lawgiver of all the earth from being cruel, that every creature hath shared in the benefits of infinite goodness.

Remark, 2d. That the righteous and good governor of the world grants different advantages to his creatures, for obtaining happiness, is a fact which cannot be denied; neither on this account do men charge him with cruelty in his government.

Superior reason, a good education, the means of knowledge, a civilized state, with wealth and lawful power in the world, are advantages for happiness far superior to imbecility of mind, want of instruction, ignorance, barbarism, poverty and servitude; these distinctions in the state of men are made by the providence of God. No man charges the Lord of all the earth with unrighteous partiality in a very different apportionment of those natural powers and benefits, yet they are advantages for ultimately obtaining a degree of happiness which others cannot obtain. It is true, these advantages for obtaining happiness in the present life, may be misimproved, so as to make the possessor more unhappy than if

he had never received them ; in like manner, the knowledge of revelation and other religious advantages, by an undue use, may become a savor of death unto death : In this respect there is no difference between temporal and spiritual advantages, neither in either case can the righteousness of the divine character be criminated.

Remark 3d. All the benefits bestowed on men are fruits of sovereign and unmerited grace. Our first existence was a gift from the goodness of God, and the blessings we have received since the apostacy are such as no man can claim : they are gifts of grace to the undeserving and mercy to the miserable. If there be any who deny that we are undeserving sinners, they are by a primary error disqualified for judging on the subject we now consider. This denial is the radical ground of all the errors into which disbelievers fall. To quiet their own consciences in a sinful heart and practice, they have deeply imbibed the first error, that men are not sinners before God, in such a sense, as justly to deserve his vengeance, and then rashly infer that they deserve his favor ; on which supposition, it must be acknowledged, the scriptures are not absolutely necessary for our happiness. So general is the acknowledgement of mankind that all are sinners, they dare not expose themselves to ridicule by denying the fact : still, being under the power of a radical error, they resort to a thousand objections against other truths, and against the divine dealings in providence and grace. When disbelief arises radically from the course now mentioned, the subject of enquiry ought to be changed from the question now proposed whether God, by his providence, can consistently with his righteousness and goodness, communicate the knowledge of revelation to one age and part of the world while others are neglected ? to a different question, whether men are sinners in such a sense as to need any revelation whatever ? Those who deny this depravity with its natural and deserved consequences, doubtless, will also deny the fitness of any revelation. Before Christians enter into any controversy with disbelievers concerning revelation, the following preliminaries ought to be adjusted. That men are sinners, opposed to their duty and interest as these are taught by sound reason ; that a sinful heart darkens the understanding and vitiates the judgment ; that sinners cannot claim special favors from God ; consequently that all his blessings are underserved by men of every age and place : he may righteously deny them to all, or give to some and deny to others in such proportion as his wisdom and goodness determine. This is the belief of Christians ; this is the dictate of reason and testimony of the Holy Scriptures.

Remark 4th. It is wholly at the option of the giver to bestow or deny undeserved favors according to his own wisdom and will. This has been just expressed, and is now repeated in a separate remark, merely to call the attention of the reader to the point. Our divine Lord said, " is it not lawful for me to

do what I will with mine own? Is thine evil because I am good?" So obvious to reason and common sense, is the remark, "that it is wholly at the option of the giver to bestow or deny an underserved favor according to his wisdom and will," that it is difficult to say any thing by which the truth can be illustrated. We call certain propositions of truth, self evident, because nothing is plainer, nothing more forcibly impresses the understanding, no train of reasoning, either from first principles or facts, can more determinately command assent than a bare presentment of truth before the mind: take away these truths and no foundation remains, either for reasoning or certainty. That two are more than one no man will deny or demand a proof; equally plain is it, that it is at the option of the giver to bestow an undeserved favor according to his will and wisdom. When there is no right to receive, there can be no claim; where there is no obligation to give, there can be no injustice in denying; and none can pretend it to be wrong to grant an undeserved favor. This representation is consistent with all correct notions of natural, civil and moral rights.

Still, although there can be no claim in creatures to receive an undeserved favor, and no injustice in denying it, there may be reasons of wisdom in the giver, arising from a regard to his own glory and the general good, to grant to one and deny to others. This leads to,

Remark 5th. There may be and doubtless are reasons of infinite wisdom for differently apportioning to men those natural blessings and religious advantages, which are the gift of undeserved grace. The most benevolent of mankind act on this principle. Where two candidates are presented for receiving a favor, which is undeserved by both, the giver discovers his wisdom and rectitude in bestowing where it will be most for public advantage. No injustice is exercised in one case, and in the other a general good is advanced. But what are the reasons of infinite wisdom in this different distribution? We are now come to a high enquiry. The wisdom of God is infinite. He originated a scheme of counsel and of action, which is from eternity to eternity, and by an irresistible providence is carrying it into execution. No mortal can conjecture the connexion there is between those parts of his government, which are utterly unknown, and such as we now behold. The present dispensations of an universal and eternal providence may be intimately connected, and dependent on others which will happen many millions of ages in futurity. Thus broad! yea infinite in duration is the scope on which divine wisdom determines what is best in his dispensations to sinful men. This shows, that while no injustice is done to any, infinite wisdom may find innumerable opportunities for bestowing blessings, on some who are undeserving, to the praise and glory of the riches of his grace. These principles being true, show us that we may as well deny that any are rich, because others are poor; that some have great

strength of reason, because the minds of others are very imbecile; that there never was a Newton, because all are not astronomers; as we may deny the truth of revelation from its not being given to all parts and ages of the world.

After all it may be enquired, Can we not conjecture some of the reasons why infinite wisdom hath, in time past, and now continues to make this distinction? Doubtless, we may, but be it remembered it is only conjecture. While God asserts the rights of his sovereignty in this thing, he hath no where clearly revealed the reasons on which it is grounded.

The way was not prepared in the first ages of the world for the complete canon of Scripture to be given. Had it been then completed it would have been mostly unintelligible, as some small parts remain to this day, through a want of those events in providence, by which the way is prepared for our understanding them. Men must by experience have a knowledge of the weakness and ignorance of the human mind; of our common depravity and guilt; of the need of a revealed law from our Creator; of the necessity of a Saviour higher and greater than creatures, with many other important truths, before their minds can be prepared for a revelation directly from heaven. A more copious revelation, in the first ages of mankind, would have been almost wholly useless, and therefore improper. The people of those ages were instructed from God by dreams, visions and other means not in present use, which were better adapted to their state, than those which are more properly appointed for us. That a complete canon of Scripture would have been almost wholly useless to them, we may learn from later experience.

The revelation made to saint John was a sealed book, until the events of providence unfolded, and hath thus rendered it a most instructive and comfortable part of Scripture to the church.

When the period came, in which the wisdom of God judged it best to have his oracles committed to writing, he set apart a whole nation to keep them; and truth was revealed at the earliest moment men could receive it.

But since the canon of revelation was completed, why hath it not been equally propagated among all people on the earth? It might with the same propriety be demanded, why are not all nations civilized? Why are the arts of reading and writing unknown in a great part of the world? Why are large portions of the globe left in such conditions that the institutions of religion can neither be supported or defended against the violence of barbarism? These, with many other questions, may as properly be asked, as that which was first demanded.

It seems to have been the purpose of infinite wisdom, that knowledge, natural, civil and religious, should increase progressively in the world, and that the two former, should be a preparation for the latter. If this be objectionable, so also is it that the babe is not born with all the knowledge and experience of its parents, or a venerable

judge on the bench: And that the parents of our race were created with less degrees of science, holiness and glory, than angels and saints in heaven will have, after myriads of ages in eternity have passed away. How wonderfully the creation of God is instituted to make a perfect display of holiness and sin, in all their shades, with every possible degree of created understanding and power! Over the whole, an unchanging God will forever reign. Let every unbeliever blush at the impiety and absurdities into which his infidelity leads him.

A BELIEVER.

Enquiry how to preserve a suitable concern for Salvation.

TO THE EDITOR.

SIR,

I RECEIVE and read the Magazine. I have no hope that I am a Christian; although I believe in all the doctrines of the Christian religion. At some times the salvation of my soul, appears to me of more importance, than the value of a thousand worlds. I have, through the blessing of God, sufficient property to make myself and family comfortable; and, at certain seasons I determine to be wholly devoted to the duties of religion. Alas! I am ashamed to confess the truth. Suddenly, my anxiety all ceases. I forget religion, death and eternity. The cares of the world so wholly occupy my thoughts, perhaps for several months, that I do not think of my dangerous condition. For many years successively, I have passed through this change of feelings. Can you tell me? Is this anxiety a gloom, which I ought to prevent? Or, if it be not, how shall I preserve my concern for my soul? If you can put me in the way to do right, it will be of more value to me than all I have read in your Magazine.

A. Z.

The best means for preserving a suitable concern for Salvation.

YOUR letter may be resolved into two enquiries, which are expressed by yourself, with sufficient accuracy, for the contents of my present paper.

1st. Can you tell me, is this anxiety a gloom, which I ought to prevent? 2dly. Or, if it be not, how shall I preserve the concern for my soul?

It is presumed the concern meant, is such, as we may hope, will issue in final salvation.

The enquiries lead to some subjects, which it is difficult to discuss with the correctness of truth, in a manner adapted to the understanding of people, who have given little attention to doctrinal knowledge: Still, they comprise subjects, on which every minister of religion is frequently called to give his directions to pained and enquiring souls.

To your first question—Is this anxiety a gloom which I ought to prevent? An answer may easily be given. It is not. Doubtless it is an effect of that influence from God, by which

he convinces careless men of sin, righteousness and judgment to come. Resisting this influence, is exposing ourselves to that awful sentence of Christ, "Wherefore I say unto you, all manner of sin and blasphemy, shall be forgiven unto men: But the blasphemy against the Holy Ghost, shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him: But whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." An awful sentence, clearly demonstrative, that all men will not be saved! But why are sins against the Holy Ghost so much more dangerous than sins against the Son of Man? Both are divine, both are God: Why then this difference? He died for the chief of sinners, but the benefits of his purchase must be effectually applied; and this application must be made by the renewing and sanctifying operations of the Holy Spirit on the heart. If this application be not made, however redundant the merits of the Son of God may be, no salvation can ensue. We use the word redundant, because we know not but his merits may be sufficient for the pardon of many more sinners than will ever exist in this world, if God be pleased so to apply them. Let the reader remark the limitation. "If God be pleased so to apply them." For after Christ had suffered and died, God was under obligation to save sinners on this account, no farther than he was bound by his promise to his Son, in the covenant of redemption; and by his promises to his church and to repenting men. If the death of Christ cannot save sinners, any further than the benefits he purchased be applied by the Spirit, we may see the reason why sins against the Holy Ghost are so awfully dangerous; "that they can be forgiven, neither in this world, neither in the world to come." This is putting away Christ, both on his cross and in the benefits of his purchase. The apostle John, saith, "There is a sin unto death, I do not say that he shall pray for it". What this sin is we are not particularly told; but it is immediately added, "all unrighteousness is sin," and what greater unrighteousness can there be, than to sin against the spirit of God? What greater unrighteousness can there be, than to sin against the record, that God hath given to us eternal life, and this life is in his Son? As this record is given by his Spirit, in the mouths of his prophets, it may be esteemed a sin immediately against the Holy Ghost.

That there is an unpardonable sin hath been generally believed in the Christian church, although there hath been no common consent in what it consisted; the apprehension hath also occasioned unspeakable distress to particular minds. In what can it more probably consist, than such continued opposition as provokes him to say, "I will no longer strive with this mind." When divine patience is wearied any sin may be of this kind, and be considered as against the Holy Ghost, and

and through the want of sanctification must be unpardonable both in this and the world to come.

Let A. Z. compare these truths with his own representation. "At some times, the salvation of my soul appears to me of more importance, than the value of a thousand worlds." Is not the spirit of God acting on your mind at these times? And have you not such views of truth as are impossible when the cares of the world drown you? At these seasons, you are now and ever have been, in imminent danger of committing that sin, which shall not be forgiven, either now or hereafter. In these seasons the spirit of God is striving to instruct your understanding, to awaken your conscience, and lead you to a true apprehension of your lost condition without an interest in Christ. The cares of the world encroach on you, in a manner unperceived by yourself, until you have lost all sensible seriousness. You are then under the power of the world and your own heart, until the efficiency of the Holy Spirit again arrests your attention. So that your first question amounts to this. When the spirit of God commands my attention, shall I consider it as a gloomy state, which ought to be prevented? No, not by any means! That the Spirit of God is not utterly withdrawn appears from your letter. When you wrote it you were anxious on the greatest of all subjects. Encourage these seasons of seriousness, for they are favorable moments for obtaining the grace of God. If that time shall come, when you determine this is a gloomy state which ought to be prevented, depend on it as a truth, that you are near committing those sins, "which shall be forgiven neither in this world, neither in the world to come. In such case, although the merits of a Saviour are sufficient, you have grieved the Holy Spirit utterly to depart from you. When this shall happen, the world with your own sinful heart will be so commanding, that you will have no anxious thoughts for salvation. Your conscience will be seared as with a hot iron, and with this seared conscience you will descend to the grave.

Your second enquiry amounts to this, if the uneasiness, which, I feel at some times, is not a gloom of mind I ought to prevent, how shall I preserve a proper concern for my soul.

This enquiry is naturally resolved into several answers; all of which are of high concern to a person in your condition.

1st. You never will, of yourself, preserve a suitable concern for your own salvation. You have at divers times, grieved the spirit of conviction. In doing this you acted according to your own heart. These cares of the world, which you mentioned, were only the means sought out by yourself, to banish the unhappiness, which you felt from guilt of conscience and an indisposition to your own duty. It was an easy thing to accuse the cares of the world; while, perhaps you did not see, and if you did, were not willing to confess, your own heart to be the cause of relapsing security. The causes of security and the means of temptation derive their

whole force from a previous error of the heart. If this were not the case, there would be no power in the means of seduction. You ought to be sensible, that if the grace of God doth not pity, and the almighty power of the Holy Ghost, help, you will never again have a suitable concern for salvation. You did not at first, nor have you at any succeeding time awakened yourself to a sense of danger and wretchedness. It was the Holy Spirit who did this, it was him you grieved, it is he who must renew these views of truth; and if he doth not, your case is without remedy. Therefore, fix it in your own mind as an unalterable truth, that you never will of yourself, without divine aid, either obtain or preserve a suitable concern for your own salvation. If you begin, as you may think you do, to work out your own salvation, without the assistance of the Spirit of God you will end in death. But is not this hard doctrine? Yes. To be a sinner is a state of slavery, which is always hard; and to suffer the consequences, in the apprehensions of those who endure them, will be more hard.

2d. How shall I preserve a proper concern for the salvation of my soul? It is presumed that by the question, as altered, is meant what shall I do for the salvation of my soul? If the letter writer doth not mean this, he is requested to explain himself more minutely in a succeeding communication.

Behold, reader, the important question as now stated! What shall I do for the salvation of my soul? It hath been a thousand times asked, and as often answered in the oracles of God. Two or three testimonies will answer my present purpose: "He that believeth on the Son hath everlasting life." "For with the heart man believeth unto righteousness." The faith or believing unto eternal life, is one which accords with the holiness of God and his law, the principles of his government, and the doctrines of the gospel, and this must be with the heart, that it may entitle us to the benefit of Christ's righteousness. And what did Paul, the apostle, say on this point? He testified "repentance towards God and faith towards our Lord Jesus Christ." When it was enquired of him, or of the other sacred writers, what shall I do for the salvation of my soul? They gave no other answer, in the first instance than this or what amounted to it, "repent and believe and thou shalt be saved." The words of their Lord, his doctrines and precepts gave them no authority to do otherwise. And what shall the present ministers of religion do, when similar questions are proposed for their solution? Can they do otherwise? Can they depart from the maxims of their master? It is true they may try to do it, but they will be involved in innumerable difficulties, which can be resolved neither by experience, reason, the divine law, the doctrines of the gospel; nor by all the descriptions which we find of the fruits of the spirit and of the heavenly life. In all these, repentance toward God and faith in our Lord Jesus Christ, are either directly or implicitly re-

quired. And why should we cruelly call the attention of a sinner from what we know must be his only relief?

Here a cloud of doubting minds will arise around us, and their first demand will be, shall we direct a sinner to nothing more than faith and repentance? It is answered: Can you direct sinners to any moral or evangelical duty, which is not comprised in faith and repentance? Doth not repentance imply, in its very nature, turning from all sin? or what is that repentance which doth not amount to reformation? Can there be a saving faith which doth not imply the exercise of love and the practice of good works? Can there be a true faith, which doth not comprise all moral and evangelical duties? If this be the case, what better, what more proper direction can be given to an enquiring sinner, than to repent and believe?

Further; after all, the directions given to an enquiring sinner, to issue successfully, must terminate in repentance towards God and faith towards our Lord Jesus Christ? Doth not every enquirer, wish to be instructed in the whole truth? Repentance and the obedience of faith are duties commanded by God. When the young man came to our Saviour and said "good master, what shall I do to inherit eternal life?" He said, keep the commandments. That our blessed Lord did not mean the commandment of faith, repentence, and weanedness from the world should be excluded, appears from his succeeding answers to the young and anxious enquirer. If faith and repentance do comprise in the first instance, all the direction, which can be given to an enquiring sinner, why should any person wish to stop short of these.

Here, perhaps, another enquiry may arise, which shall be proposed in the form of a question. Let A. Z. attend. Shall I not pray, read the scriptures, and observe what are commonly called the means of religion, that I may preserve alive a concern for my salvation? To this question, every man, in every grade of orthodoxy, will answer, yes. You must pray, read the scriptures, and attend all the means of instruction. If these are neglected, you must fail of eternal life; the spirit of God, whom you have often grieved, will depart; you will lose all feeling that you are a sinner; and what you accuse as the cares of the world, will overwhelm you in utter thoughtlessness and perdition. If you neglect these, we shall hear you no farther enquiring, how to preserve a suitable concern for the salvation of your soul. All those who have a right understanding of the scriptures, will direct to those religious services which instruct men concerning God, his law, ourselves, and the way of salvation, and the character of a Christian. But for what end the direction is given, is of great importance to ascertain. Is it given that men may thereby be instructed in their duty, and preserve a proper sense of the importance of religion, and that the Christian graces may be quickened in their exercise? If it be given for this purpose, the advice is strictly canonical, according to the prophets, the divine Lord

and teacher of men, and his apostles. But supposing it to be given on the following principle; that men do thereby make themselves better, and more worthy of salvation: That by their prayers, reading the scriptures and other services, they are becoming worthy subjects of mercy, so that God would be unjust to deny his grace: If the direction be given with this intent, it is unscriptural. To direct any to the discharge of duties, or supposed duties on these principles, is a gross deviation from the word of God. Let it be freely spoken, for it is a gross deviation, and although such representations may by some be made, they neither change any heart, nor bind up any wounded conscience in lasting peace. While a trembling sinner thinks any of his own performances will save from misery, he will not cry, "Lord save us, we perish." While his dependence is on himself, it cannot be on the free grace and merits of Christ. Before men have a right to hope in the grace of God, they must despair in themselves. As the writer conceives, the means within our power are necessary both for sinners and Christians on the same account. They instruct in the most important truths; they affect our minds; they fix our attention: Therefore they are called means and not power, in the language of common sense. But are not those who use means the most probable subjects of sovereign mercy? No man will deny this: For although they neither new create a sinner's heart, nor, without the aids of the Holy Spirit, increase the sanctification of a Christian, nor have power to awaken any secure sinner; yet, as our natures are constituted, they have a tendency to bring our minds into that state, concerning which, a sovereign God may say, if he pleases to do it, "I will, be thou saved; not for thy works sake, but for my own glory, and through the merits of my beloved Son." No Christian indeed will wish to be saved in any other way. Let A. Z. use the appointed means, especially, let him repent and believe, lest he sin away the day of grace.

P. X.

CONNECTICUT BIBLE SOCIETY.

Communication to the Public, by the Directing Committee of the Connecticut Bible Society.

AT a meeting in Hartford May 11th, 1809, for the purpose of forming a *Connecticut Bible Society*, the Rev. Nathan Perkins, D. D. was appointed Chairman, and the Rev. Abel Flint, Scribe. The meeting was opened with prayer by the Rev. Samuel Nott.

Articles of a Constitution, for the regulation of a Bible Society in Connecticut, had been previously composed and printed, in connection with an address and subscription proposal presented

to the well disposed, of every denomination. This measure had been taken, merely for the purposes of accuracy and dispatch in the formation of the Society.

Those articles were read, distinctly examined, and passed by the meeting, with the following alterations. Instead of *one* Vice President there shall be *four*, the Directing Committee shall consist, of *nine* instead of *seven*. The annual meeting shall be holden at *eight* o'clock in the morning instead of *nine*. Such other verbal alterations were also made as those already mentioned rendered necessary. An article, providing for the filling of vacancies made in office, by resignation or removal, was likewise added to the printed Constitution. The meeting then proceeded, according to the Constitution thus adopted, to the organization of the Connecticut Bible Society, the sole object of which is the circulation of the Holy Scriptures, without note or comment The following persons were then elected to the offices mentioned against their respective names, viz.

The Hon. John Cotton Smith, of Sharon, *President*,
The Hon. Jedidiah Huntington, of New-London,
The Rev. Samuel Nott, of Franklin,
The Rev. Azel Backus of Bethlem,
The Rev. Samuel Merwin, of New-Haven,
} *Vice Presidents*
Mr. Joseph Rogers, of Hartford, *Treasurer*,
Mr. Henry Hudson, of Hartford, *Secretary*,
The Hon. Chauncey Goodrich, of Hartford,
Samuel Pitkin, Esq. of East Hartford,
The Rev. Amos Bassett, of Hebron,
The Rev. Abel Flint, of Hartford,
The Rev Henry A. Rowland, of Windsor,
The Rev. Calvin Chapin, of Wethersfield,
The Rev. Andrew Yates, of East Hartford,
The Rev. Menzies Rayner,* of Hartford,
The Rev. Henry Grew, of Hartford,
} *Directing Committee.*

At 4 o'clock P. M. of the same day, was the first meeting of the Directing Committee; when the Honorable Chauncey Goodrich, was chosen Moderator, and the Rev. Abel Flint, Clerk, of the Committee for the year ensuing. The Committee then adjourned, to the 22d instant, for the purpose of making arrangements effectually to accomplish the benevolent and pious object of the Society.

May 22d. The Directing Committee met according to adjournment and agreed on the following arrangements.

1st. As the Constitution adopted by the Society is essentially the same with the printed form previously prepared, and now in general circulation through Connecticut, so the object of the Society will be accomplished, if those who desire to join in this divine charity, place their subscriptions on the proposal annexed to the printed form and address.

* The Rev. Mr. Rayner having declined accepting the appointment Ichabod Lord Skinner, Esq. of Hartford, has been chosen in his room.

2d. Ministers of every denomination, are hereby invited and requested to be agents for the Society, each among the people of his own charge to obtain subscriptions to the proposal already in circulation ; or in any other way which shall, to them seem most expedient.

3d. Any person friendly to this cause and willing to be active in promoting its prosperity, in each society destitute of a minister, is also hereby requested to take upon himself an agency in obtaining and remitting subscriptions.

4th. Every agent is desired to transmit annually to the Treasurer of the Society the sums which shall have been paid to him, together with the names of subscribers and a statement of the sums subscribed by them respectively.

5th. Subscriptions and payments will be received at any time in which they shall be procured and forwarded to the Treasurer, but as the Constitution of the Society provides that every member shall be entitled to receive two Bibles annually, if application be made for the same within six months from the time of the annual meeting, it is desirable that as many payments as possible be made before the expiration of that time.

6th. The editors of Newspapers, and of other periodical works, who are friendly to the cause in which the Society is engaged, are requested to publish the foregoing statements, that the organization of the Society, and the plan of its operation may be correctly and extensively understood.

Test,

ABEL FLINT,

Clerk of the Directing Committee.

Field for Missionary Exertion.

THE harvest truly is plenteous, but the laborers are few ; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest. Mat. ix. 37. 38.

Such as are but little acquainted with geography, or who have not attended particularly to the population of our globe, can form but an incompetent idea of the evils sin has produced and of the loud call for fervent supplications and vigorous exertion. The subsequent statement, it is believed, is so far from being extravagant, that, if error exist, it will be found in its deficiency and not in its excess.

Heathen or Pagans,

For the most part worshippers of idols, of priests, of the heavenly bodies, &c.

In Asia.

Places.	*Inhabitants.*
Samocida,	1,900,000
Kamtschatka,	906 000
Japan,	10,000,000

Places.	*Inhabitants*
Adjacent Isles,	4,955,000
New Holland,	18,000,000
New Zealand,	1,140,000
New Ireland,	2,000,000
The Friendly, Sandwich, Pelew, Society, Kurile,	Isl'ds. 1,300,000
The Philippine Isl'ds,	150,000
The Calamines, in which are some catholics,	250,000
Hither India,	50,000,000
Tibet,	10,500,000
Hindostan,	110,000,000
Isle of Ceylon,	2,000,000
New Britain,	700,000
New Guinea,	950,000
New Caledonia,	200,000
Maldives, Java, Borneo, Timor, Sumatra, Celebes, Boutam, Pullo Lout, Molucca,	Islands in some of which there are many mahometans. 17,000,000
In Africa.	
Negroland,	18,000,000
Congo,	2,000,000
Loango,	2,000,000
Benguela,	1,800,000
Angola,	1,500,000
Mataman,	2,000,000
Ajan,	2,500,000
Zanguebar,	3,500,000
Monoemugi,	2,000,000
Sofala,	1,000,000
Terra de Natal,	2,000,000
Caffraria,	2,500,000
Isle of St. Thomas,	10,000
Madagascar,	1,500,000
In America.	
Brazil,	15,000,000
Chili,	2,000,000
Paraguay,	10,000,000
Amazonia,	8,500,000
Peru,	10,000,000
Terra Firma,	10,000,000
Of negroes in a state of heathenism.	
The little Antilles, contain	150,000
The Bahamas,	22,000
The Great Antilles,	300,000
The Carribbees and other islands,	400,000
Guiana,	2,000,000
Terra Magellanica,	9,000,000
Old Mexico,	15,000,000
New Mexico,	15,000,000
Pagans, north of the U. States,	3,000,000
West of the Mississippi,	4,000,000
Cumberlands Isle,	10,000
Madre di Dios,	8,000
Terra del Fuego,	5,000
Of those who revere the false prophet Mahomet, and who are captivated with the errors of the Koran, there are:	
In Europe.	
Turkey,	10,000,000
The Tartarys	2,000,000
Isles Tenedos, Negropont and Lemnos,	40,000
Other islands in the Archipelago and Mediterranean,	800,000
In Asia.	
Turkey in Asia,	20,000,000
Persia, (sect of Ali)	22,000,000
Arabia,	17,000,000
Great Tartary,	30,000,000
Isle of Maldives,	100,000
Isle of Boutam,	80,000
Scattered throngh the Indias,	10,000,000
Scattered through the Asiatic Isles,	2,000,000
In Africa.	
Egypt,	2,000,000
Nubia,	2,500,000
States of Barbary,	3,000,000
Biledulgerid,	2,000,000
Zaara,	800,000

Vast numbers of Jews are scattered through Europe, Asia and Africa, and a few through North and South America, on whom, when Moses is read, the vail resteth even to this day

The above statement is drawn chiefly from a work published by Dr. Carey, in the year 1792, entitled "An enquiry into the obligations of Christians to use means for the conversion of the heathen." It has been corrected as far as practicable by the works of geographers, travellers and navigators who have written since that time. Dr. Carey annexes to his survey, of which the preceding is but a small part, the following judicious and interesting observations.

First, The inhabitants of the world amount to about seven hundred and thirty-one millions; four hundred and twenty millions of whom are still in pagan darkness; an hundred and thirty millions the followers of Mahomet; an hundred millions catholics; forty-four millions protestants; thirty millions of the Greek and Armenian churches; and perhaps seven millions of Jews. It must undoubtedly strike every considerate mind, what a vast proportion of the sons of Adam there are, who yet remain in the most deplorable state of heathen darkness, without any means of knowing the true God, except what are afforded them by the works of nature; and who are utterly destitute of the knowledge of the gospel of Christ, or of any means of obtaining it. In many of these countries they have no written language, consequently no bible, and are only led by the most childish customs and traditions. Such, for instance, are all the middle and back parts of North America, the inland parts of South America, the South Sea islands, New Holland, New Zealand, New Guinea; and I may add, Great Tartary, Siberia, Samojedia, and the other parts of Asia contiguous to the frozen sea; the greatest part of Africa, the island of Madagascar, and many places beside. In many of these parts also they are cannibals, feeding upon the flesh of their slain enemies, with the greatest brutality and eagerness. The truth of this was ascertained, beyond a doubt, by the late eminent navigator, Cook, of the New Zealanders, and some of the inhabitants of the western coast of America. Human sacrifices are also very frequently offered, so that scarce a week elapses without instances of this kind. They are in general poor, barbarous, naked pagans, as destitute of civilization, as they are of true religion.

Secondly, Barbarous as these poor heathens are, they appear to be as capable of knowledge as we are; and in many places, at least, have discovered uncommon genius and tractableness; and I greatly question whether most of the barbarities, practised by them, have not originated in some real or supposed affront, and are therefore, more properly, acts of selfdefence, than proof of inhuman and bloodthirsty dispositions.

Thirdly, In other parts, where they have a written language, as in the East Indies, China, Japan, &c. they know no-

thing of the gospel.* The Jesuits indeed once made many converts to popery among the Chinese; but their highest aim seemed to be to obtain their good opinion; for though the converts professed themselves Christians, yet they were allowed to honour the image of CONFUCIUS their great lawgiver; and at length their ambitious intrigues brought upon them the displeasure of government, which terminated in the suppression of the mission, and almost, if not entirely, of the Christian name. It is also a melancholy fact, that the vices of Europeans have been communicated wherever they themselves have been; so that the religious state of even heathens has been rendered worse by intercourse with them!

Fourthly. A very great proportion of Asia and Africa, with some part of Europe, are *mahometans*; and those in Persia, who are of the sect of *Hali*, are the most inveterate enemies to the Turks; and they in return abhor the Persians. The Africans are some of the most ignorant of all the Mahometans; especially the Arabs, who are scattered through all the northern parts of Africa, and live upon the depredations which they are continually making upon their neighbors.

Fifthly, In respect to those who bear the Christian name, a very great degree of ignorance and immorality abounds amongst them. There are Christians, so called, of the Greek and Armenian churches, in all the Mahometan countries; but they are, if possible, more ignorant and vicious than the Mahometans themselves. The Georgian Christians, who are near the Caspian Sea, maintain themselves by selling their neighbors, relations, and children, for slaves to the Turks and Persians. And it is remarked, that if any of the Greeks of Anatolia turn mussulmen, the Turks never esteem them, on account of their being so much noted for dissimulation and hypocrisy. It is well known that most of the members of the Greek church are very ignorant. The papists also are in general ignorant of divine things, and very vicious. Nor do the bulk of the church of England much exceed them, either in knowledge or holiness; many errors, and much looseness of conduct, are to be found amongst dissenters of all denominations. The Lutherans in Denmark are much on a par with the ecclesiastics in England; and the face of most Christian countries presents a dreadful scene of ignorance, hypocrisy, and profligacy. Various baneful, and pernicious errors appear to gain ground, in almost every part of christendom; the truths of the gospel, and even the gospel itself, are attacked; and every method that the enemy can invent is employed to undermine the kingdom of our Lord Jesus Christ.

All these things are loud calls to Christians, and especially to ministers, to exert themselves to the utmost in their several spheres of action, and to try to enlarge them as much as possible

* Much has, of late, been done in the east by the missionaries of Christ; and we hope God is about to exhibit still greater testimonies of his power and compassion.

Appendages to the Typical System.

UNDER the dispensation of the typical system, eminent typical characters were exhibited which are now to be introduced for explanation.—Of those selected, we may first consider that renowned judge of Israel, whose miraculous acts astonished his friends and confounded his foes.

Sampson a type of Christ.

The typical traits in the history and character of this prodigy of strength and valor are not principally, the annunciation of his birth to his mother before his conception, as the angel saluted Mary; Hail, thou art highly favored—and shalt conceive and bring forth a son*—nor in his being a nazarite, a type of him who was called a Nazarene, the true nazarite before God and men, the substance of all the typical nazarites under the law—nor in his conflict with the lion which roared against him, and which he slew; as satan like a roaring lion, assailed Christ with violent temptations, and whom he resisted and vanquished—nor in his being bound and delivered to his enemies; as Christ was seized and delivered to the chief priests who sought his life—nor in his sleeping in a Gentile city watched by spies; as Christ slept in the grave, watched by a guard of soldiers—nor in breaking the cords with which he was bound; as Christ burst the bands of death—nor in waking from sleep and retiring from the city, carrying with him the gates, posts and all; as Christ arose triumphantly from the grave—nor in his taking a Philistine wife, as Christ espoused the Gentile church—but the principal instances are—His miraculous strength—or shall we consider this rather as the qualification for those astonishing acts which he performed, in which he so peculiarly typified Christ the Lord; as that divine power possessed by Christ, qualified him for the miracles which he wrought and accomplishing his work effectually and gloriously.—Eminenently was Sampson a type of Christ,

1. In judging and avenging his people of their enemies.—Long time had the Philistines prevailed against the Israelites, and reduced them to vassalage, poverty and contempt, and in compassion to their distress, God raised up Sampson to deliver them and retaliate their injuries upon their foes. In the afflicted and depressed state of the Israelites, we have an affecting representation of the spiritual oppression and low condition of God's people through the power and subtilty of their spiritual enemies—and in Sampson, raised up to deliver God's ancient Israel, we have an impressive type of Christ, raised up to deliver his spiritual Israel, and recom-

* It is observable, that eminently typical persons were conceived by mothers who had long been barren. Sarah was ninety years old and past age when she conceived and bare Isaac.—Rebekah had lived twenty years with Isaac when she bare Jacob—Rachel was long barren before she bare Joseph, and the wife of Manoah before she bare Sampson—Was not this designed to render credible, and illustrate the possibility of the mysterious event, that a VIRGIN *conceive and bare a son?*

pense upon their enemies, the evils done to his people.

2. In effecting his enterprises and conquering his enemies alone, and by the most inefficient and contemptible weapons.—Heaps upon heaps, said Sampson, with the jaw-bone of an ass, have I slain a thousand men. As of the people, there was none with Christ, and he gained a decisive and final victory over his numerous and powerful enemies, by the humble, the contemptible weapon of his cross—And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

3. In slaying more in his death, than in the time of his life. As, when the lords of the Philistines gathered together, rejoiced and made merry, that their God had delivered Sampson their enemy into their hands; so, we may suppose, the powers of darkness congratulated one another in the success of their artifices to have Christ cut off from the land of the living—but as Sampson leaned against the pillars upon which the house stood, and by one mighty effort overthrew the house, slew all those who were upon it, and made his exit out of the world victoriously and triumphantly; so when Christ bowed his head and gave up the ghost, he foiled all his enemies, prostrated their kingdom, subjected them to everlasting confusion and shame, and triumphantly ascended, leading captivity, captiue—now

"Break off your tears, ye saints, and tell
"How high your great deliverer reigns,
"Sing how he spoil'd the powers of hell,
"And led the tyrant death in chains.
"Say, live forever, mighty king,
"Born to redeem and strong to save:
"Then ask the monster, where's thy sting,
"And where's thy victory boasting grave."

Hallelujah.

SOLOMON a type of CHRIST.

Among the mighty monarchs which have swayed the sceptres of thrones and kingdoms, Solomon the son of David occupies a pre-eminent rank, and may be considered as an illustrious type of Christ.

1. He was the son of David distinctly designated as his heir and successor in the kingdom. The son immediately respected in the covenant of royalty made with him and to which so many promises were made, and typified Christ, who was that son of David whom God set on his holy hill Zion, and in whom those promises were ultimately fulfilled. I will be to him a father and he shall be to me a son, and he shall sit upon the throne of his father David, and reign over the (spiritual) house of Jacob forever.

2. God gave Solomon a wise and understanding heart. And Solomon's wisdom excelled the wisdom of all the children of the east country and all the wisdom of Egypt: For he was wiser than all men. Possessing a kind of intuitive knowledge, he investigated the nature of beasts and fowls, of creeping things and fishes, and the qualities of herbs, plants and trees, from the hyssop that springeth out of the wall, to the cedar in

Lebanon. In this was not Solomon an impressive type of Christ, in whom are hid all the treasures of wisdom and knowledge, and did the penetrating discernment of Solomon, in the qualities of the natural world, represent the spiritual discernment of Christ, in all the subjects which pertained to the kingdom of God, and the mysteries of redeeming love? Solomon astonished the queen of Sheba, with the satisfactory answers he gave to her abstruse and difficult questions; and Christ, when a mere youth, astonished lawyers and doctors with his understanding and answers, and by his sagacity evaded all the stratagems of his enemies to confound and expose him. Solomon was an oracle of wisdom in the economy of human life, and gave most excellent counsels, cautions and instructions, constituting a complete system of human prudence and discretion—and Christ gave most seasonable cautions, counsels and a perfect system of rules for spiritual and holy living.

3. Solomon reigned over an extended empire, over all kingdoms from the river to the land of the Philistines, and unto the border of Egypt—and Christ possesses a universal dominion, having power given him over all things in heaven and earth, authorities, principalities and powers, being made subject to him, and is made head over all things to the church.

4. Solomon was blessed with a serene and tranquil mind. Thou shalt call his name Solomon, *peace*, *rest*, representing the PRINCE OF PEACE, and cultivating the arts of peace, under his wise, mild and pacific reign, his subjects were prosperous and happy without a parrallel—Solomon made silver in Jerusalem as stones in the street, and cedar as sycamore trees in the vale for abundance. Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking and making merry. This peaceful, prosperous, happy state of Israel, was a typical representation of the safety, peace and prosperity of Christ's kingdom and the happiness of his people, his church, particularly in the millennial period, when her peace shall be as a river, when for brass they shall bring silver, and for silver gold, when she shall suck the milk of the Gentiles, and the breasts of kings, shall possess the glory of Lebanon, the excellency of Carmel and Sharon, and be satisfied with the abundance of her glory—Especially of the heavenly state, when eminently her walls shall be salvation and her gates praise, and even God himself shall rejoice over her with singing, and rest in his love.

5. Shall we consider the marriage of Solomon and the Egyptian princess, as an emblem of Christ espousing the (Gentile) church, and apply to the occasion the sacred lines of Dr. Watts:

"The king of Saints, how fair his face,
"Adorn'd with majesty and grace,
"He comes with blessings from above,
"And wins the nations to his love.
"At his right hand our eyes behold,
"The queen array'd in finest gold,

"The world admires her heavenly dress,
"Her robe of joy and righteousness
"He forms her beauties like his own,
"He calls and seats her near his throne,
"Fair stranger, let thine heart forget
"The idols of thy native state."

Perhaps in no one instance was Solomon a type of Christ more eminently than,

6. In building a temple to the Lord his God.

It was in the heart of David to build a temple to the Lord his God; but God forbad him, assuring him that this work was reserved for Solomon. Solomon thy son shall build an house to my name. To this arduous work he applied himself with pious zeal and assiduity. The edifice was constructed of the most excellent materials—the choicest cedar brought from Lebanon and costly stones, ornamented with silver and gold, and completed, for magnificence, splendor and beauty, stood forth the glory and wonder of the world. But this temple was a type of the church, and the rich and precious materials of which it was composed, emblems of the precious materials with which that spiritual and holy building is constructed —and Solomon in erecting the temple, was a type of Christ, constructing the church, the temple of the living God, and if the temple, the type, was so splendid and beautiful, how glorious will the substance, the church, that spiritual edifice appear, when the top stone shall be brought forth with shouting, crying, *grace, grace* unto it.

JONAH a type of *Christ.*

The singular history of the prophet Jonah must be familiar to those who have read the scriptures with common attention. The command he received to go to Nineveh and proclaim, yet forty days, and Nineveh shall be overthrown; his attempt to flee from the presence of the Lord; going on board the ship for Tarshish, the mighty tempest which arose, the distress of the mariners, and his slumbering stupid state, the expedient adopted to decide for whose sake the tempest was brought upon them, the expedient proposed to obtain relief, to cast him into the sea, the experiment made, the relief received, the swallowing of Jonah by a great fish, his continuing in it three days and three nights, his penitent confession and prayer, his being cast upon dry ground, his receiving a command the second time to go to Nineveh, his compliance and faithful performance of his duty, the repentance of the Ninevites, and the suspension of the threatened judgement: we may consider these events as typical of the following subjects.

1. Shall the tempest which lay upon the mariner represent the manifestations of divine displeasure against sinners, as it is written, upon the wicked, God shall rain snares, fire and brimstone and an horrible tempest, and their danger and distress, the danger and distress of the wicked?

2. Shall the raging sea represent the sufferings of Christ, as he prayed, Save me, O God, for the waters are come into my soul?

3. As the mariners could obtain relief only by casting Jonah into the sea; so sinners can obtain deliverance from eternal death and torment, only by the atonement and sufferings of Christ.

4. Shall casting Jonah into the sea typify the distress and agony of Christ when he sunk in deep waters, and God's waves and billows, the floods overflowed him?

5. Shall the fish swallowing Jonah, typify death and the grave devouring and swallowing Christ. And as Jonah was three days and three nights in the belly of the fish, so was the son of man three days and three nights in the heart of the earth, in the valley of the shadow of death.

6. As the fish cast Jonah upon dry ground, so the grave released Christ its prisoner and he rose from the dead. And as Jonah, after his restoration, went and preached to the Ninevites, so Christ after his resurrection commanded his disciples to preach repentance for the remission of sins in his name to all nations. Verily without controversy, great is the mystery of godliness; God was manifested in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, received up to glory.

If the preceding explanation corresponds with the design of the typical dispensation, and exhibits the substance, the important spiritual subjects represented by it; it is natural to reflect, How eminently is Christ the end of the law, the grand subject of Moses and the prophets, the Alpha and Omega of the holy scriptures! How eminently should he be the subject of ministerial exhibition and address, and how affectionately should he be admired in all them that believe!

To the Editor of the Connecticut Magazine.

Sir,

If you think the enclosed letter deserving of a place in your Magazine, you will oblige more than one reader by publishing it.

The writer was a young lady of seventeen. Her views on the subject of Evangelical religion seem, however, to have been such, as might constrain many of her superiors in age to blush at their ignorance, pride, or wilful blindness respecting it.

The circumstance of her residing in a part of our country, where the means and opportunities of religious instruction cannot be supposed, at all times, so attainable as in the older settlements, is another cause for taking shame to ourselves, at her early proficiency in that most important of all pursuits, attention to the concerns of the soul.

As to the person about whom the letter was written, there needs no apology for wishing to embalm her in the hearts of all the amiable and the virtuous. Neither will it, I presume, be thought improper, thus to present to public view, a private death-bed scene; since all such scenes are in some respects, the concern of every individual of the human race; and *this*, in particular, ought to be pre-eminent-

ly so, on account of the brilliant *Christian colouring* which surrounded it. Had another "witness" to the humbling, but glorious doctrines of the cross been wanting, well might this amiable female have ranked as one. Blest, beyond the ordinary lot of humanity, in those pleasing qualities, which, for the want of some more appropriate name, we stile "good *natural* dispositions," she could not, in a *worldly* view, have had much cause for self-disapprobation. The rare eulogium was hers, which the biographers of Mrs. Rowe have bestowed on that incomparable woman, namely, that "she was never known to be angry." In very many other virtues, (beside that of a calm and patient temper,) did the subject of this letter, excel. Loved, esteemed, cherished, and deservedly so, by all who knew her, there seemed to *mortal* eye, at least, no more of goodness to desire, than *she* possessed. The reader is going to decide whether she found all this "*native*" excellence sufficient to support her in the trying hour;—sufficient to enable her to "abide *his* coming," who "searcheth the heart and trieth the reins," and who hath declared, that, "in his sight, shall no man living be justified."

The letter not being originally intended for the public eye, it has been found necessary to omit some passages, and in others, to make a few slight alterations, but in no instance, has the writer's apparent meaning been intentionally obscured or perverted: and with regard to facts, none have been kept back which could be interesting beyond the domestic circle of tender relatives and partial friends. It was also occasionally needful to endeavor in some degree, to supply the deficiencies of this method of preparation, by a few connecting remarks, as the subject seemed to require.

With a deep sense of the *importance* of the subject, and a most cordial wish for its impressive and salutary effect on many of your young readers,

I remain, Sir,
with much esteem,
Yours, &c.
A SUBSCRIBER.

Connecticut, March 20th, 1809.

P. S. Since writing the above, and preparing the enclosed for the press, intelligence has been received of the death of its amiable author, Miss. Phebe Judson of Westmoreland, New-York. How soon, Alas! is the world deprived of another of its ornaments, and her sex of one whose early pietyand well instructed mind seemed to promise an example highly worthy of their careful imitation! But, those who "sleep in Jesus, will God bring with him"! That she is one of that blessed number, we have not the smallest reason to doubt. May her memory find as sweet and faithful a preserver as *she* was to that friend who passed before her, into the presence of an approving God! And may many of their sex be induced by the dying behaviour and exhortations of the one, and the premature decease of the other, without delay, to begin, and steadily to persevere in a life of truly vital piety, and truly Christian virtue and usefulness.

March 27th.

Westmoreland, (N. Y.) Dec. 25th, 1807.

Letter from Miss Phebe Judson.

MY DEAR FRIEND,

WITH what language shall I now address you? my eyes are filled with sympathetic tears, and my heart with sore affliction for you. But, the task is fallen on me, and I *must* give you the mournful intelligence of the death of your dear sister, Mrs. Anne Curtiss, who bade adieu to this vain world, on Thursday the 24th day of December.*

Yes, my dear girl! her husband is now called to mourn the loss of an amiable consort. her parents, an affectionate daughter, her brothers and sisters, a near and dear relative, and all who knew her, a most valuable acquaintance. A few days since, she was blooming with life and health; but, where is she now? Her earthly remains were this day, (which is Friday) committed to the dreary mansions of the dead. Her soul is, I trust, wafted by guardian spirits to those light regions where she will spend an endless eternity in uninterrupted happiness. O my friend! may you, and all to whom she was dear, be submissive under this afflictive stroke of divine providence, and remember that God's will is done! may he support you all! It is in vain for *me* to attempt pouring a single balm of consolation into your wounded bosom. But, look to Heaven, *there* you may find a sure relief for all your sorrows. Praying that God would stretch out his almighty arm to support you under this trying dispensation, I proceed to give you a few particulars concerning it.

Your sister was not apprehended to be in dangerous circumstances until about eight days before her disease. She was favored with the perfect exercise of reason until her very last moment, and manifested an entire willingness to leave the world, trusting in the mercy of God, through the merits and atonement of an Almighty Saviour.

With this view of death, how sweet were her dying words! "Oh my dear, (said she to me, as I entered her room,) I have poured out my soul to God—I have laid myself prostrate before him, and *trust* in him for mercy!" Then addressing herself to a young person who was present, said to him, "you now behold me in the agonies of death,—and soon *you* must be in the same situation;—therefore, remember your Creator in the days of your youth."

Previous to my arrival, the physician had pronounced her to be past recovery.—*Then* it was that she began to feel her dissolution to be near, and to realize that she must soon "appear before the judgment-seat of Christ"!—*Then* it was that she began to lament her mispent life, and to cry unto God for mercy! day and night she rested not, but

* Mrs. Curtiss was the wife of Ezekiel Curtiss of Westmoreland, New-York.—Both of them (as well as the writer of this letter) were formerly from Connecticut; the towns of Stratford and Huntington.

continued in earnest supplication at the throne of grace, entreating others to pray for her, and exhorting them not to delay repentance until the hour of death; assuring them that this was an awful time to prepare to appear before God. "Oh, (said she) what have I been doing? *What* have I been doing? I have been laying up treasures on earth where moth and rust doth corrupt, and where thieves break through and steal!"

She continued for some days, thus dreadfully exercised in mind, praying and pleading with her "dear Redeemer" for pardon: when, about two days before her death, God, in infinite mercy, was pleased to send the "sun of righteousness with healing in his wings," to ease her wounded spirit, and fill her soul with praise and joy. Still, at a few short intervals, did her mind appear somewhat darkened; and then, again, with the most earnest supplication would she address herself to God for his returning spirit. Oh, it would have softened an heart of adamant to hear her! No language can express the earnestness of her entreaties! About eight hours before her last, at a time, when she was thus pouring out her soul to God, I entered her room; but, how can I describe the sensations I experienced to hear her dying voice in prayer to Jesus! "Oh! my dear Redeemer! (she cried,) canst thou pardon such a vile sinner as I am! Oh! is there any mercy left in store for *me!* Can I come unto thee at the eleventh hour, and be received into thy kingdom!" After having proceeded, for some time, in this manner; she turned her eyes upon a person standing near her bed, (a professor of religion,) and said to him, "do you think there is any mercy left in store for me?" He replied, there was *always* mercy for the *penitent*, and she must depend alone on her Saviour for salvation. Oh, (she exclaimed,) my soul is *convinced* of this, and I am *ready* to *die!*" She then requested him to make a prayer; after which she seemed overwhelmed with a sense of the goodness of God, and longed to be absent from the body, that she might be present with him. She exhorted those around her not to slight the offer of salvation, but to embrace their Saviour as "All in All," that when they should receive their final summons, they might cheerfully obey, and have nothing to do, but to die.

Great appeared to be her remorse, at this solemn hour, for not having devoted her life wholly to the service of God; and fervent her desire that youth in particular, might be taught the importance of eternal things, and, before the hand of death should arrive, secure to themselves that glorious crown of immortality, an interest in the atoning blood of Jesus. She said, that altho' God was pleased to accept her soul at the eleventh hour, yet the danger of delaying till that time was most awfully great.

For some hours before she expired, her distress of body was extreme; but God was pleased in mercy, still, to preserve her reason, until she drew her very last breath; and, she continued to express the

most entire confidence in her Saviour, earnestly longing to depart and be united to him.

It is impossible for me to write every particular; but she exhibited the most satisfactory evidence, that *our loss is her gain.*

It seemed as if her reason and strength had been spared for the sole purpose of conversing with those around her on these solemn and interesting things. "Oh, said she, that my guardian angels would now waft me into the arms of my Saviour! Welcome, death! (she repeatedly exclaimed.) O Death! where is thy sting? O Grave! where is thy victory?"

Speaking of her friends in Connecticut—she expressed regret at their great distance from her, and feared they would be overwhelmed with the news of her death; but added, that the same God was with both them and her; and "tell them," (said she) "that I am not as one that dieth without hope." The glorious views she seemed to have of eternity, and her earnest wish for death, were enough to convince the most unbelieving mortal in existence, that there is indeed something beyond the grave; and for those who have made their peace with God, a state of happiness which "eye hath not seen, nor ear heard, neither hath entered into the heart of man" to conceive. "O eternity! eternity! (would she often cry,) when shall I be in eternity? *How long* must it be before I may rest in the arms of my Saviour?" "Come, death! come quickly, and make the dreadful, yet desired separation of soul and body." About half an hour before she breathed her last; enquiring the time of night, and being answered that it was nearly 2 o'clock, she exclaimed, "O joyful hour! A short time, and I shall be *here, no more!*" Some one observed that she might perhaps continue until sunrise; she replied, that the sun would never no more shine on *her;* that when the last sun arose, something within had seemed to assure her, that before the dawn of another day, she would be,

——"On that eternal shore,
"Where suns would rise and set no more;
"But beams of righteousness would shine
"Unto eternity."——

A few minutes before two o'clock, her struggles were very severe; and wishing to be raised in bed, she then told us she was dying; for she could discern no object but the light of the candle. Upon being asked if she were then willing to die, she answered, "Oh, yes!" which were the last words she spoke.

It was about two o'clock when she yielded her spirit into the hands of God who gave it.

Thus, my dear friend, you are now called to mourn the departure of an amiable and affectionate sister—and may you mourn *wisely.* You will spend no more hours with her on earth; but I pray that God would prepare your soul, and those of all who were dear to her *here,* to meet her in that world where sorrow and weeping shall be done away, and all shall unite to spend a joyful eternity in singing the praises of their glorious Redeemer. May the consolations of his Holy Spirit support both you and them!

Her funeral was attended by a respectable number of people; and a sermon preached by the Rev. Mr. Norton, from Eccles. xii. 1.—"Remember now thy Creator, in the days of thy youth."

It will be a satisfaction to you to hear that the dear bereaved children are well. The babe is now at nurse, but they are both to be placed with their grandparents, according to the dying request of their faithful and tender mother.

You know not how I wish to see you. I might then tell you many particulars which cannot be communicated by letter. It is uncertain when I shall be gratified in this; and I leave it with Divine Providence to direct. Possibly I may come down in the spring; but, it is also possible, that, before spring arrives, my eyes may be closed in death; the hand which is now penning this solemn intelligence concerning your sister, may be cold and motionless as hers; and my body lodged in the same graveyard, where, we humbly, yet confidently trust, that she now "sleeps in Jesus."

And now will you permit me, (inexperienced and incapable as I am,) before closing this letter, to address a few lines to her young friends in Connecticut?

Being at a distance from this solemn scene, it could not impress your minds in so deep and lasting a manner, as if you had been presen; and, as I think it has impressed *mine*. I cannot therefore refrain from wishing to add a few remarks, which, by the help of divine grace, may perhaps, be a means of fixing your attention still further upon serious things.

Death is a subject in which we are all interested, and we know that it is of the utmost importance to be *prepared* for it. Yet, how often, when we see people upon their dying beds, do we find, that they have neglected that great concern? Mrs. Curtiss, although naturally amiable, and possessed of qualities which won the affection of all who knew her, yet found, when she came to draw near "the judgment seat of Christ," that she had neglected that "one thing needful," an interest in his righteousness and atonement, which, alone, could support her in the hour of death, and at his dread tribunal. She also found that her life had not been spent in serving *him*, however beneficent and kind to her fellow creatures she might have been; which shews that something *more* than mere *human* goodness is required: what that something *is*, the gospel clearly points out to us.

Reason itself teaches, that we have souls which must exist through a boundless eternity: and scripture plainly reveals from God, that there will be an everlasting distinction made between the righteous and the wicked. It is indeed impossible for *us* to conceive, in what manner, the soul can exist forever in extreme misery; some therefore pretend wholly to deny the doctrine: but they should consider, that God certainly has the *power* thus to punish his enemies, and conscience, I believe, generally tells them, that he *will* thus punish them, except

they repent, and flee to the only Saviour. Oh, how great is his goodness in having been pleased to open this door of mercy for lost sinners! but if we will not accept his gracious invitations, how can we expect to be made happy? Do we believe that our souls can be purified after death? No! for "as death leaves us, so judgment will find us," and God himself hath said, that "without holiness no man shall see" him. If therefore, we die in an unpardoned and unholy state, we know what our eternal doom must be.

My dear young friends, "life is the time to serve the Lord," the *only* time to "insure" an interest in a Saviour. And as we know not how long our "lamp will hold out," *youth* must certainly be the *best* time to begin the all-important work. But oh, how astonishing! how deeply to be lamented, that the precious days of youth, instead of being employed in remembering and serving our creator, should be lost in idle and wicked amusements! How astonishing, that we should permit *any thing* in this vain and unsatisfying world, to deprive us of the pure and exalted pleasures of religion; living as though we were not accountable beings, and were never to die! Oh, how *mistaken* are those who think religion a *gloomy* thing, something which must embitter life! On the contrary, it sweetens all our enjoyments; and those who are ignorant of it, know not what true pleasure *is*. Religion lessons not, but greatly heightens every rational enjoyment, even in *this* life; and surely, there can be no other support in death, or expectation of happiness hereafter, than what religion affords!

That you, my young friends, may all experience its enjoyments in life, its support in the hour of death, and its everlasting rewards, is the ardent wish and prayer of,

affectionately yours,

P. J.

To the Editor of the Connecticut Magazine.

Concert of Prayer.

WHILE our nation is unhappily divided, on political subjects, an increasing spirit of union, among Christians, of various denominations, demands a grateful acknowledgment. Union of heart necessarily produces union of effort. Every proposal which tends to promote this most desirable unanimity, should be hailed with peculiar delight, by every friend to the Redeemer's cause. "When the enemy shall come in like a flood, the spirit of the Lord shall lift a standard against him." Blessed be God, he has already lifted up a standard, to which many are seen repairing. Blessed be his holy name, that he is putting a praying spirit in the hearts of his people; for he has told us the accomplishment of his gracious promises to Zion, stands connected with fervent prayer. "Yet for this will I be enquired of by the house of Israel to do it for them." In this view of the subject, my heart is peculiarly

interested in concerts of prayer. I think them admirably calculated to unite the hearts of Christians; and reflecting on the promises annexed to prayer, and particularly united prayer, they must be deemed an omen of good to the Church. With these sentiments, permit me, sir, to express my feelings, when I read in your Magazine for February, the resolutions of the Evangelical society, and an invitation to their brethren in Christ, of every denomination, to unite with them in a concert of private prayer. Surely every one who knows the way to the throne of grace, will rejoice in this opportunity to unite with thousands of fellow Christians, in ascriptions of praise to the great head of the church, for his goodness to the children of men. Surely every praying soul will unite their supplications, for the continuance and increase of divine blessings. Such were the emotions of my heart. I fondly hoped the concert would speedily be adopted in all our churches.

Expressing to a friend, my approbation of the plan, I was answered, "you will not rise early enough." I felt the full force of this tacit reproof. The worldling will rise early, and sit up late, merely to gain a little of this world's good—and will not the Christian rise to pray? will not the Christian relinquish a little morning indulgence, for the sake of enjoying communion with the eternal source and centre of all good? How does one moment of intimate communion with the Triune Jehovah, infinitely transcend all the enjoyments which the world can offer its votaries! Thus was I encouraged; I still feared lest a habit so confirmed, and which I had hitherto deemed necessary to my daily comfort, would deprive me of a participation in this favorite object. I did not resolve—my resolutions have too often convinced me, that their strength is very weakness—I sought divine aid—with grateful humility let me add, it was not denied. I joyfully accepted it as an answer to the prayer, with which I retired to rest. They who know the worth of prayer will believe me when I say, I would not exchange one half hour spent in this manner, for all the morning slumbers of my life.

For the encouragement of those who are slaves as I was—I can say, I have ever since been enabled to break the bonds of sloth with comparative ease, to take up the "staff of self denial" without repining. I can do all things through Christ strengthening me." May all who unite in this concert, be enabled to persevere in it, until they are meetened for that society, "who have washed their robes, and made them white in the blood of the Lamb; who are before the throne of God, and serve him day and night in his temple."

It is cause of deep regret to me that this concert has not, at least in this part of the country, excited that lively interest, I so ardently wished. I know that in some instances, it has been considered as exclusively intended for the society whence it originated. Now, sir, I have only to solicit one word from you in favour of a general adoption of it—which will have more in-

fluence than all I have said or can say; entreating your indulgence for the liberty I have taken. If in any way you can render this letter subservient to the glorious cause, which I profess to love—be pleased, sir, to make what use of it you think fit.

Yours,

PHILA.

The Soliloquist.

No. 7.

I have now spent many weeks in reading the scriptures, and making a selection of the encouragements and promises contained in the gospel. They are many more than I ever imagined. They are great and wonderful; they are made to all gracious affections of the heart, with the most explicit encouragement that God will graciously regard every practical virtue of life. But what is the result! Do these promises and encouragements give ease to my pained mind? No! They do but sharpen the stings of conscience. I have not these gracious affections and moral virtues. The very gospel of peace and reconciliation condemns me. Once I thought that the gospel gives ground of peace to sinners of every description; now I see that it gives no encouragement to such hardened sinners as myself. Ah me! for such as I am, even the gospel contains a sentence of condemnation. It joins with the law: He that sins shall die: He that believes not shall be damned, and I have no such faith and repentance as submit to God. I can believe there is a God, a law, a superintending government, an universal and righteous judgment of all creatures, a Saviour all-sufficient, who promises eternal life to every believing and repenting sinner; but I cannot exercise this faith and repentance. How strangely stupid! I never conceived it before! By thinking of truth I have lost all sense of its importance; by meditating on the gospel I have become blind to the goodness of God; by reflecting on him, I am more callous to the displays of his infinite majesty and the awful threatenings of a devouring law; and by the duties which I have performed, I am disqualified from ever attempting them again. My convictions are gone. I have grieved the spirit of God, and can see no reason why he should save me. O my heart! if an adamant were so hard as thou art, it would blush for its flintiness, yet thou dost not blush; thou art too heavy to be moved, too dead to be re-animated. Shall I attempt to go forward? For this I have no power. Shall I call on creatures and means to help? All the powers in created nature cannot do it, so hard and unfeeling a mass as my heart defies every power, except it be those thunderbolts of divine vengeance by which I may be crushed forever. Shall I stop and sink in perdition? This is too awful: I even faint under the apprehension.

On the hardness of the heart.

1 OH, for a glance of heav'nly day,
To take the stubborn stone away;

And thaw with beams of love divine,
This heart, this frozen heart, of mine.

2 The rocks can rend, the earth can quake;
The sea can roar, the mountains shake;
Of feeling all things show some sign,
But this unfeeling heart of mine.

3 Thy judgments, Lord, unmov'd I hear,
(Amazing thought!) which devils fear;
Goodness and wrath in vain combine,
To stir this stupid heart of mine.

4 To hear the sorrow thou hast felt,
Dear Lord, an adamant would melt,
But I can read each moving line,
And nothing move this heart of mine.

5 But pow'r divine can do the deed,
And much to feel that pow'r I need;
Thy spirit can from dross refine,
And move and melt this heart of mine.

6 Then, dearest Lord, thy spirit give,
And make my drooping heart revive;
No longer then shall I repine,
No longer mourn this heart of mine.

7 But anthems dwell upon my tongue,
And this shall ever be my song,
'Twas nought but sov'reign love divine,
That mov'd this stupid heart of miue.

Religious Intelligence.

Extract of a letter from a Minister in the County of Suffolk, England, to his friend in Connecticut.

THERE seems to have been a considerable revival of religion in this county and in the kingdom in general. It is pleasing to the friends of revelation and a confirmation of their faith, that all the violent attacks from enemies which we have witnessed have tended rather to the furtherance of the gospel than to its obstruction. We see that great is the truth and it will prevail, and that it suffers nothing by investigation. Oh, to feel more of its power in our own souls that we may know what it is to have the witness in ourselves that God is true. An experience of the preciousness of Christ will after all afford us the most convincing and comfortable evidence of the truth of revelation; though we cannot hereby convince infidels, yet we should not be affected by what they have to object while we taste and feel the word of life in its transforming power. A new edition of Mr. Harmer's works has been published, his writings are in great esteem. It is a pleasing feature of the age that there is a greater demand for religious books than ever and that old divinity which a few years ago would fetch nothing more than waste paper is now eagerly bought up at a great price.

ORDINATION.

ORDAINED in North Branford, March 1st, the Rev. CHARLES ATWATER, to the work of the gospel ministry. The following gentlemen performed the exercises of the day. Rev. Moses Stuart, made the introductory prayer; the Rev. Samuel Merwin, preached the Sermon from 1 Thess. ii. 19: Rev. Dr. Trumbull, made the consecrating prayer, while hands were imposed, by Messrs. Trumbull, Foot, Elliot and Smith. Rev. John Elliot, gave the charge, Rev. Timothy P. Gillet, offered the right hand of fellowship, and the Rev. David Smith, made the concluding prayer.

POETRY.

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The Soul in Sorrow.

WHENCE, O my soul, these mournful sighs,
  These restless fears and jealousies ?
Since thou a Saviour's grace hast known,
  And made his proffer'd love thy own.

Whence these unsatisfied desires,
  This painful void, these inward fires ?
While all the promises of grace
  Lie open to thy free embrace.

Why thus does darkness veil the mind,
  And leave all former joys behind ?
And hope of future good so slow
  Advance the joys her hands bestow ?

O thou, on whom all joys depend,
  My cov'nant guardian, guide, and friend,
Reveal the secret of my grief,
  And fly with light to my relief.

Could my weak faith but pierce the cloud
  Whose thick'ning folds my comforts shroud,
Or with a clear and licens'd eye,
  Beneath this cloud thy love descry ;

I'd bless the hand that urg'd my pace
  From Pisgah's summit to its base ;
That dash'd my joys o'ercast my sky,
  And triumph in obscurity.

But who beneath a frowning face
  Can e'er discern a pledge of grace ?
Love lives in smiles, while frowns portend
  A threat'ning foe or incens'd friend.

Oh, search me then, omniscient GOD,
  Reveal the sins that move thy rod ;
My secret faults before me bring,
  Exhaust their pow'r, withdraw their sting ;

That peace again may fill this breast,
  Each doubt, each sigh, each sin suppress'd,
And light illume the darksome way,
  Conducting to celestial day.

Then shall I nearer view that shore,
  Where fears and sins obtrude no more,
And with my near approach increase
  My love and confidence and bliss.

O death, where is thy sting? O grave where is thy victory? But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

AVERT, proud death, thy lifted spear,
Nor vaunt, thou *King of Terrors*, here;
Shorn of thy first envenom'd sting,
Vain are all terrors thou canst bring:
Smite, monster smite, nor spare thy deepest wound;
From Jesse's root our sov'reign balm is found.

When o'er the world's wide misery,
Coeval darkness sway'd with thee,
Creation shrunk beneath thy frown,
And horror mark'd thy ebon crown.
Those downcast kingdoms, whelm'd in ruins lie,
Smote by the beaming *day-spring from on high.*

Tho' clad in vesture of affright,
Though prowl'st beneath the pall of night,
Thy famish'd form doth guilt alarm,
Unpoise that daring, strengthless arm,
Bow thy diminish'd head—stern tyrant, flee,
For thou art *swallow'd up in victory.*

Sweet mercy hath her triumph shewn,
Thy darken'd host of fear o'erthrown:
Now to behold thee—vanquish'd slave,
No power is left beyond the grave;
We greet thee kind!—O wond'rous friendship this!
Welcome, good herald to announce our bliss.

NOTE.—The piece on the *Field for Missionary Exertion*, beginning at page 221, was extracted from the *Philadelphia Religious Intelligencer*

Donations to the Missionary Society of Connecticut.

1809.

May 13.	Hampton Female Society,	$ 5 91
	Friend to Missions,	3 00
18.	Gid. Hotchkiss, deceased, of Waterbury.	66 67
		75 58

Rev. JONATHAN EDWARDS, D.D.

PRESIDENT OF UNION COLLEGE.